VERONICA

LIBRARY OF CONGRESS.

BX 2159

Chap. ..... Copyright No. .....

Shelf .H6V4

UNITED STATES OF AMERICA.

VERONICA;

OR,

THE HOLY FACE

OF

OUR LORD JESUS CHRIST.

Deus converte nos, et ostende faciem tuam et salvi erimus. (Ps. lxxix. 4.)

O God, convert us; let the light of thy face shine upon us, and we shall be saved.

TRUE IMAGE
OF THE
Holy Face of our Lord Jesus Christ,
Religiously venerated and kept in Rome
in the Basilica of Saint Peter,
in the Vatican.

Multi dicunt: Quis ostendit nobis Bona? Signatum est super nos lumen Vultus tui, Domine. (Ps. iv. 7.)

There are many who say: Who will show us good things?
"O Jehovah, let the light of thy countenance shine upon us."

(*New translation from the Hebrew text of l'Abbé Martet.*)

1460.C.2

VERONICA;

OR,

THE HOLY FACE

OF

OUR LORD JESUS CHRIST.

HISTORICAL NOTICE

OF THIS SIGNAL AND MOST HOLY MAJOR RELIC OF THE BASILICA OF THE VATICAN.

PRAYERS AND INDULGENCES.

Translated from the French.

LIBRARY OF CONGRESS COPYRIGHT No. 1460 WASHINGTON D.C.

Philadelphia:
Eugene Cummiskey,
BOOKSELLER AND PUBLISHER,
No. 1037 Chestnut Street.
1872.

THE LIBRARY
OF CONGRESS
WASHINGTON

BX2159
.H6 V4

A solis ortu usque ad occasum, laudabile nomen Domini.* (Ps. cxii. 3.)

From the rising of the sun unto the going down of the same,* the name of the Lord is worthy of praise.

CONTENTS

Page

HISTORICAL NOTICE 9

PRAYERS. VISITS TO THE MOST HOLY SHROUD OF THE BLESSED VERONICA 49

LITANY OF THE HOLY FACE IN REPARATION OF BLASPHEMIES 78

EXTRACTS FROM THE HOLY SCRIPTURE RELATING TO THE FACE OF OUR SAVIOUR . . . 94

MASS IN HONOR OF THE MOST HOLY FACE . . 106

THE PASSION OF OUR LORD JESUS CHRIST . . 113

NOTES ON HOLY PLACES 176

VERONICA.*

HISTORICAL NOTICE.

THE Holy Face, or Veronica, is one of the three signals and most holy major relics that the patriarchal Basilica of St. Peter in the Vatican keeps with most jealous care, and which has been through centuries the object of the veneration of the faithful. It

* Most of the documents here quoted have been translated and taken from the articles *Volto Santo* and *Veronica* of the "*Dizionario di erudizione storico-ecclesiastica*," published in Venice, in 1861, by the Chevalier Gaetano Morini, Second Adjutant *di Camera* of His Holiness, Pope Pius IX.

is a veil, or a handkerchief, upon which is imprinted the true and adorable image of the face of our Lord Jesus Christ—marvellous image, not produced by artificial coloring, but by the divine power of the Son of God made man.

This precious relic is kept in a niche or oratory built in the interior of one of the four large pentagonal pillars which support the magnificent cupola *a cornu Epistolæ*, of the Papal altar. Paul V., in 1606, placed it there; in 1625, Urban VIII. added the Holy Lance, and in 1629, a portion of the wood of the true Cross.

It is recorded, that, (and the record is sustained by well-authenticated documents,) during the painful ascension of our Saviour to Calvary, bearing his Cross, a saintly woman, touched with compassion, offered him a veil to wipe his face covered

with sweat, spittle, dust, and blood. Jesus took it, and returned it to her with his majestic and venerable Image imprinted upon it in all its lamentable state of sorrow and pain. Thus it is that in the Sixth Station of the Cross this holy woman is always represented holding a veil impressed with the Image of our Lord.

The gifted Piazza, in his *Emerologia di Roma*, published in 1713, relates to us the following tradition on the festival of St. Veronica, the 4th of February: — "St. Veronica, a noble lady of Jerusalem, who lived under the reign of the Emperor Tiberius, in the year 38 of Christ. It is believed that she is the woman cured miraculously by Christ, whom Baronius calls Berenice, the name of Veronica having been given her in testimony of her right to the Holy Face. When Jesus left the house of

Pilate, on his way to Calvary, bleeding from the cruel scourging and the wounds of the crown of thorns, after walking four hundred and fifty steps, he approached a house forming an angle. Veronica saw him coming; and going forth to meet him, she took off the veil that covered her head, and presented it to him to wipe away the blood and sweat. Christ received it benignantly from her hands, and as her reward He returned it to her bearing the image of his Holy Face,* with so forcible a resemblance that even the finger-marks of the one who gave his face a sacrilegious blow are plainly discernible. Happy to be the possessor of so great a treasure, the illustrious lady kept it piously until the arrival from Rome to Jerusalem of the ambassadors of

* Brev. Ambr. Petr. in Catal.

Tiberius, who,. having heard from Pilate of the numerous miracles performed by Jesus Christ, sent to ask our Lord to deliver him also from a great illness. These ambassadors, learning that Jesus was already crucified, and the Jews telling them of the carrying off of his body by the disciples, Veronica contradicted this statement, and showing them the Most Holy Image, she offered to go with them to Rome, as Tiberius would be cured by its presence. Having placed the revered Image in a reliquary, the saint went to Rome, and the Emperor was suddenly cured on her appearing with it before him. It is for this that Tiberius wished Jesus Christ to be honored in the Lararium with the other Gods; but the Roman senate refused, "under the pretext," says Baronius, "that

they would not give homage to man as to God." *

Cardinal Baronius, in his Ecclesiastical Annals,† in the year of Christ 34, after mentioning the shroud in which the head of our Saviour was enveloped in the sepulchre, says: "This shroud is different from the one that Berenice offered the Saviour, and which, his face being covered with blood and sweat, retained all the traces of his sorrowful features, according to the tradition of Christians, and authenticated by a manuscript ‡ kept in the library of the Vatican, which mentions its being

* Pilate having sent a report of the Passion and Resurrection of Christ to Tiberius, and not to the senate, as it was the custom; hence the displeasure of the senate.

† Translation of Peter Coppin, Doctor of Theology, and curé of Notre-Dame-du-Val-lès-Paris.

‡ Alveri's *Roma in ogni Stato*, Vol. II. p. 210, No. 3851, Vatican Library.

brought to Rome. Methodius, bishop and chronographer, speaks of Berenice, otherwise called Veronica, and of the Image of our Saviour stamped miraculously on the veil."

A great number of writers can be quoted in testimony of the fact of this uninterrupted tradition. The enlightened Bishop Sarnelli, in his Ecclesiastical Letters, Vol. VI. Letter VII., asserts that all the writers of the Holy Land, particularly Adricomio, in the description of Jerusalem, (No. 44,) speak of the house of Veronica, situated on the route which Jesus followed to Calvary, and relate it as we have above stated it.

However extraordinary the action attributed to Veronica may seem, those who know the then existing custom among Jewish women, of wearing a woollen or a cotton veil on the neck or head, are not surprised

at this, as we also know that it was customary to offer it to friends who were met in tears, or otherwise suffering. This then is, in fact, the first signification of the word *shroud*, which Bergier defines in his theological dictionary, "a veil or handkerchief to wipe the face." Veronica, then, only conformed to the customs of her country; but she had to encounter the fury of the soldiery and the rough treatment of the mob; and by her charity she won this pledge of eternal love received from the hands of the Saviour. Her action, so full of devotion, will be glorified in all ages, and pious souls will bless her unceasingly for the honor rendered to Jesus in his painful agony.

Valerius Maximus mentions another Berenice, called Phérénice by Pliny, who had obtained as an exceptional favor the permission to assist

at the Olympic Games, a favor generally forbidden to women; but what greater glory acquired by our Berenice, through the Image of the Holy Face of the Saviour imprinted on her veil! The prize of the victorious at the Olympic Games was a garland of olive-leaves; that of Berenice, the glorified crown of thorns. A hymn was composed on that subject by Pope John XXII., who was elected Sovereign Pontiff at Avignon, in 1316.

We read in the touching account of Piazza, that St. Veronica was the woman cured by the Saviour, and called Berenice in the Greek manuscript translated into Latin by P. Cambésis, and printed in 1664 in Paris.

The learned Bishop Sarnelli replies to this, and adds, that "Berenice, pronounced Veronica by us, is the saint which all women in France

and the Netherlands invoke in sickness, her picture being always represented with the shroud, or veil, as a distinct prerogative.* The question arises, whether Veronica (which in Latin signifies *vera*, true, and the Greek Latinized, *icon*, image) is not a predestined or symbolical name, like Christopher Columbus, which means "*dove carrying Christ*," — the name recalling the dove sent from the Ark, and bringing to Noah the olive-branch of peace, emblematical of the faith in the Cross of Jesus Christ, also brought to the New World. And Mezzofanti, the Italian *mezzo* signifying *centre*, *means*, and the Latin *fans*, *tis*, (participle of the word FARI,) speaking; — it is well known that the illustrious Cardinal spoke more than twenty different languages; — it is

* Bollander's Historical Comments of St. Veronica.

therefore believed that the holy saint Veronica, selected by God for so great an action, may have received a name symbolical, as the Latin change the Greek *B* into the consonant *V*. But we are inclined, with many authors, to think that Veronica was the original name given to the Holy Cloth on which was impressed the true image of our Saviour, and that gradually this name was given by the faithful to the holy woman represented with the shroud in her hands. In the time of Innocent III. medals were struck representing the Holy Face, and they were called Veronicas. In the ancient missals of some of the dioceses of Germany, for instance in the church of Augsburg (Augusta), printed in 1555, in the rubric is "*Missa de Vultu Sancto seu Veronica.*" It is not for us here to introduce anagrams,

but those who are fond of such study will find in the name of Veronica the vowels *A*, *E*, *I*, *O*, *V*, which form the word *IEOVA*, and the consonants *R*, *N*, *C*, *Rex Nazarenus Christi*, a title given exclusively to *Jesus the Word made flesh, and the Truth;* and "*vero*," also from the ablative of *verum*, *in truth*, *verily;* and "*nica*," to conquer, or conqueror. It is at the moment that the man-God dies to destroy the kingdom of Satan that he leaves to us this token of eternal love!

Giacomo Gretsero, in the seventh chapter of "*De Imaginibus non manufactis*," says, that in Germany it was the custom to place the image of Veronica to the right of the main altar, and the people on approaching made first the sign of the cross upon it, and then on themselves; the painting had, consequently, frequently to be retouched.

When St. Veronica brought the precious treasure to Rome, she stopped on her way at the island of Zante, and faith in our crucified Lord was at once established there, the inhabitants honoring her with a special devotion.

St. Veronica died in Rome, and the precious treasure was placed under the care of Clement I., the fourth successor of St. Peter, who governed the Church from the year 91 to the year 100. It is believed that the body of the saint is buried in the Basilica of the Vatican, not far from the Sacred Image—an invincible labarum placed over the Eternal City to protect it from its enemies, and an object of devotion to the whole world and through all ages. During the three frightful periods of revolution and persecution, Clement and his successors hid the holy relic within the

depths of the Catacombs; but when God granted to His Church a new birth of peace and tranquillity, the treasure was removed from its hiding-place, and brought back to the light and love of the faithful. Constantine hastened to have a temple constructed at the foot of Mount Vatican, where St. Peter was buried; and Cæsar, who previously had built temples to the idols, assisted himself in the erection of a church in honor of the true God, and in that part of Rome formerly called "infamous" by Tacitus. Where Pagan superstition had dedicated a temple to Apollo, a magnificent edifice was erected to the fisherman of Galileus, and future generations were there to seek "*infallible truth.*"

This august sanctuary, decorated by the liberality of Constantine and his mother St. Helena, was conse-

crated on the 18th of November, 324, by the pope St. Sylvester. It is in that basilica, continually improved, enlarged, and embellished, that the Holy Face has been kept and venerated for centuries. If, in the course of time, we find it temporarily removed to other sanctuaries of Rome, to the Rotunda, the Holy Spirit or Castle St. Angelo, it is that, St. Peter's being situated outside of Rome, it was considered unprotected against enemies. In 848, Pope St. Leo IV. included Rome in the Citta Leonina. In 610, under Pope Boniface IV., the Holy Face was venerated in the church of St. Mary of Martyrs, called commonly the Rotunda; it was the old Pantheon built by Agrippa to Jupiter the Avenger, and dedicated later to the Gods of Olympus.

In 608, Pope Boniface IV., wishing to purify the temple, dedicated it to

the mother of God, removing at the same time from the Catacombs the bodies of a legion of Christian heroes, which were carried in twenty-eight magnificently decorated carriages, amid the acclamations of all Rome, and placed in the sanctuary of conquered Paganism; the new church was called Mary of the Martyrs. In 830, two centuries later, Pope Gregory IV. consecrated it to all the saints (*ad ogni Santi*), and instituted, in honor of this, the festival of All-Saints, on the 1st of November, now celebrated by the whole Catholic world. The church was in the centre of Rome, and for one hundred years the Holy Face was there venerated. A festival was instituted on the 13th of May, the anniversary of the day on which it was first brought there. The relic was exposed only in times of calamities, and to obtain

pardon and protection of God. To this day, an urn containing the pieces of the ancient reliquary are in a hollow of the wall over the altar of the Most Holy Crucifix, bearing the inscription: "Arca in qua sacrum Sudarium, olim a diva Veronica delatum Romam ex Palestina, hac in basilica anni centum enituit:" — "*Reliquary which contained for a hundred years in this basilica, the Holy Shroud brought from Palestine to Rome by St. Veronica.*"

This reliquary had ten locks, each key in the possession of ten ancient *Rioni* or Roman regions; so that it could not be opened without the presence and knowledge of the whole city. A century later the Holy Face was brought back to St. Peter's.

In 707, Pope John VII., having dedicated an oratory to the Blessed Virgin *del Presepio* in the basilica of the Vatican, dedicated also an altar

to the Holy Face, and placed the precious Relic in a large and handsome tabernacle, supported by marble columns; the chapel was called St. Maria del Sudario.

In the works of Torrigio; of Father Mabillon, in his *Museum Italicum*, Vol. II. p. 122, — of Alveri, and of Mallio, in his work dedicated to Alexander III., in 1159; mention is made of the veneration to the Holy Face, before which night and day ten lamps were kept burning.

The medals called Veronicas, which bore on one side the Holy Face, and on the other the keys of St. Peter, were worn with great faith by pilgrims, who fastened them to their hats and clothing.

Scilla, in his work "*Delle Monete Pontificie*," exhibits several patterns of coins used at that time, bearing the effigy.

Pope Innocent III., who reigned in 1158, attached indulgences to prayers which he composed in honor of the Holy Image, to be recited in presence of the Relic or a representation of it.

In 1300, Boniface VIII. re-established in Rome the celebration of the "*Holy Year*," an immense number of people attending to receive the plenary indulgence. For the spiritual consolation of the people, the Holy Face was presented to their adoration in the Basilica of the Vatican every Friday and on solemn feasts. The same Pope presented it to the veneration of Charles II., king of Sicily, and of James II., king of Aragon.

We see in Rinaldi's works, 1328, that when Lewis the Bavarian came to Rome with his heretics, courtesans, and schismatics, many Catholics, ecclesiastics, and religious left. A Ca-

non of St. Peter, who had charge of the Holy Relic, hid it from impious gaze; and it was in vain that the Bavarian requested the divine office to be celebrated.

In 1350, Clement VI., while staying at Avignon, ordered a universal jubilee, the second which was celebrated in Rome; he also wrote to the Canons, advising the frequent remonstrance of the Holy Face; and he granted to Louis I., king of Hungary, the honor of venerating it every day.

In 1450, Nicolas V. had three small silver bells cast, to announce to the faithful, by their musical and silvery sound, the presence of the Holy Relic. (It is still the custom to ring the bells when the relic is exposed.) On the bells were engraved the armories of the Pontiff, with the inscription: "Nicolaus papa V fecit anno Jubileii 1450." In 1452, Nicolas V.,

after having crowned the Emperor Frederic III., and given him the title of Canon of the Vatican, as it was then the custom, granted him the especial favor, as Canon, to ascend to the tabernacle of the Holy Image in complete canonical robes, and when he had venerated it himself with holy fear, he presented it to the adoration of the people, the privilege of entering the sanctuary being only granted to the Canons of the Basilica.

The emperor of Turkey having presented to Pope Innocent VIII. the Most Holy Lance which pierced the side of our Saviour, the Pope kept it in his room, intending to erect for it a sumptuous chapel at St. Peter; but finding his end approaching, he ordered it to be placed in the chapel of the Most Holy Shroud, and ten days afterwards he died, in 1492. It was under Urban VIII., in 1625,

that the Holy Face was solemnly carried to the new basilica of the Vatican, and placed in the niche where it is venerated at this time. At the commencement of his reign he ordered Bernin to complete in each of the pillars of the magnificent cupolas four niches with as many tribunes for the exposition of the Holy Relics; and the 23d of December, 1625, the Holy Face and the Holy Lance, enclosed in an iron shrine and covered with rich drapery, were processionally carried under a canopy to the niche (since called) of St. Veronica. The canopy was held on one side by the Archduke Leopold, son of the Emperor Francis III. In 1629, on the 8th of April, Pope Urban VIII. added to the precious Relics some of the wood of the true Cross, and he issued a bull to the effect that the three most holy Relics were to be

shown one after the other to the faithful, and plenary indulgence granted to those who would confess, receive the Holy Communion, and be present at the ceremony of the Ostension. The Pope himself knelt humbly the following day before the three Most Holy Relics, venerating them with deep emotion, and forbidding, under pain of excommunication, the removal of the veil covering the Most Holy Face, without Papal authority.

It is well to mention here, that in 1625, during the celebration of the "*Holy Year*," Wladislas, son of Sigismund III., king of Poland, afterwards King Wladislas VII., was presented with the cape and blessed sword by Urban VIII., as a reward for his heroic devotion to the Church. As a special favor the Pope made him Canon of St. Peter, thus giving him the privilege of being admitted

nearer the Holy Face. The prince ascended the tabernacle with surplice and rochet, but without the stole, not having received holy Orders; assisted by two Canons, he presented the Holy Relic to the people. The same favor was granted to Cosmus, grand-duke of Tuscany, who visited Rome in 1700 to gain the indulgences of the "Holy Year;" he is represented in one of the paintings in the Vatican dressed as a Canon, with the purple cassock, the rochet, surplice, hat, and red gloves.

In the brief "*Ut Carissimus*," May 31, 1717, Clement XI. granted this privilege to James III., Catholic king of England, son of James II. the Pretender.

Pius VII. of holy memory, gave to Charles Emmanuel IV., king of Sardinia, (who became later an edifying Jesuit,) and the Queen his wife, the

venerable Marie Clotilde of France, the spiritual consolation of contemplating and adoring the Holy Face of our Lord in the vestibule of the sanctuary. If the present representative of this family of saints had not repudiated such pious inheritance, the Church and our beloved and glorious Pontiff, Pius IX., would not have had so much cause for sorrow and anguish! In 1801, Pius VII. admitted the pious Archduchess Maria Anna of Austria, to the veneration of the Holy Relic, after receiving communion in the Basilica.

The same Pope, on the 7th of April, 1806, after the vespers on Easter Monday morning, with lighted torches visited the sanctuary of Veronica, and, after kneeling devoutly for some time before the three major Relics, he permitted all those present to approach also with him.

We have had ourselves the sweet consolation of assisting, in 1853, an *Ostension* of the Holy Face, in the presence of our Holy Father, Pius IX., who, on a Friday morning at eleven o'clock, descended to the basilica of the Vatican, and after kneeling in the chapel of the Holy Sacrament, went, followed by his cardinals and suite, to the glorious tombs of St. Peter and the Apostles; there, prostrate before the tabernacle, they lovingly contemplated the three precious Relics presented to their veneration by a Canon, and Pope Pius IX. bent low his patriarchal head, glorified by the offering of himself to the three crowns of priesthood, holiness, and martyrdom.

In the year 1854, memorable for the definition of the dogma of the Immaculate Conception, the Cardinal Patrizzi, Vicar of Rome, an-

nounced, in the "*Invito Sagro*" of the 28th of November, that by order of the Holy Father the three major Relics would be exposed on an altar of the basilica of St. Peter on the first Sunday of Advent, December 3d, and would remain exposed there until the following Thursday at mid-day. This had never been permitted before; but the Pope wished, by this extraordinary event, to celebrate the glorious promulgation of Mary's privilege, expected for eighteen centuries, and bringing with it joy and glory to heaven and earth!

Many Bishops who went to Rome to assist at the solemn conclave had the happiness of offering the holy sacrifice of the Mass in the presence of the precious Relics. And thus, from the beginning of the Church to this day, has been preserved this most important Relic of our Lord, his body

having ascended to Heaven. From the time that our Lord gave it with his hands to St. Veronica, and that she bequeathed it to Clement I., fourth successor to St. Peter, up to our present Pontiff, Pius IX., this precious Image has been under the safe-keeping of all the Pontiffs.

Notwithstanding that at different times Rome was sacked and pillaged, Providence covered with its protection this Holy of Holies from all sacrilegious hands; the Popes guarded it with love and veneration, leaving us, besides, many chants and hymns composed by them in its honor, and used in the religious ceremonies.

Illustrious princes, powerful kings and emperors have come in pilgrimage to this holy shrine in Rome, and, laying aside their crowns and sceptres and all insignias of rank, they have, with tears of love and humility, ven-

erated on their knees this cloth impregnated with bloody sweat and bearing the Divine features of their crucified Saviour, grateful for their rank only as it gave them the precious privilege of approaching nearer to the Holy Relic.

In times of suffering and calamity, and during the "Holy Years," the people flew to this precious relic as a powerful palladium, crying, "Oh God, show thy face, and we shall be saved!" * and many miracles were obtained in favor of this devotion.

The Church has always granted reluctantly the removal of the veil which covers the precious Image; it was only permitted at distant intervals, and dates were kept in the archives of the Vatican noting this great event and the edict sanction-

* Domine .... ostende faciem tuam, et salvi erimus. — *Ps.* lxxix. 8.

ing it. It was also forbidden, under pain of excommunication, to take a copy of it. There are but two authentic copies made. One, sent in 1249 to the monastery of Montreuil-les-Dames, in Tierarchy, by James of Troyes, then chaplain of Pope Innocent IV. and later of Urban IV. It is now venerated in the church of Notre Dame de Laon, the festival of which is celebrated on the Sunday within the Octave of St. Peter and St. Paul, at which a great concourse of people assemble.

The other copy was granted by Gregory XV., in 1621, to a pious member of the family of Sforza, who presented it to the professed Society of Jesus, in Rome, where it is still. These copies, taken on flax, cotton, or silk, red or white, are sealed with the seal of the Canon who has charge of the Relic, and are accompanied by

a certificate in Latin, of which we give a translation.

Of late, the Sovereign Pontiffs have been more inclined to permit faithful and authentic copies of the Holy Face; several churches of the Catholic world are now in possession of them, that by them the faith of the people, so tepid and relaxing, may become reanimated to devotion.

"We are living in a time of so much infidelity and immorality, the contagion of false opinions, the licenses, crimes, and violations of divine and social laws have reached such a climax, that not only our holy religion, but human society is perverted and miserably upset." * The habitual blasphemies and violation of the Sunday, so common in our day,

* Apostolical Letter of our Holy Father Pius IX., convoking the Œcumenical Council to Rome, on the feast of the Immaculate Conception, 1869.

are as many outrages to the adorable Face of the Divine Saviour; for this reason have "reformatory associations" been formed by the pious, who, in imitation of Veronica, wipe off devoutly, by their veneration and love, the disfigured face of the Redeemer, and receive for their glorious reward the image of the Lord imprinted on their souls.

Our Saviour revealed this devotion to many religious women, who have died in saintliness. His Vicar on earth, Pius IX., our beloved Pontiff, has said, "*Reparation is a divine work destined to save mankind*," and nothing can more effectually arrest the mad career of corruption than the bleeding Effigy of the Redeemer.

Wherever this devotion has been established, piety has been aroused, and with it the love of our neighbor, meekness, humility, resignation in

suffering,—in a word, all the virtues which our Divine Saviour gave us so great an example of during his Passion. We know also that to honor the image of our Lord is to render him honor, and God is pleased to bless us consequently through this devotion.

The remonstrances of the Holy Face in the Basilica of the Vatican are now more frequent. They take place:

On the second Sunday after Epiphany, and on the Monday after Pentecost, for the members of the archconfraternity of the Holy Spirit.

On Holy Wednesday, after the Tenebræ.

Several times during Holy Thursday and Good Friday.

After Mass on Holy Saturday.

On Easter Sunday, after the Pontifical, for the Pope, the Cardinals,

and all the faithful present at the holy ceremony.

The Monday following, before and after Vespers, with all the other relics with which the Basilica is so richly endowed.

After Mass, on the day of the Ascension.

On the 3d of May, festival of the Finding of the Holy Cross.

On the 18th of November, anniversary of the dedication of the Basilica.

On the 18th of January, festival of the Apostolical See at Rome.

On the 22d of February, festival of the See of St. Peter at Antiochus.

Besides these, in times of danger to the Church, or to the sovereignty of the Holy See; in war, earthquake, pestilence, or inundations of the Tiber; in extraordinary jubilees, penances, and to implore Divine mercy and help.

The edifice which contains the Most Holy Relics is decorated with a *basso-relievo* of the Holy Face; underneath this is a large niche with a colossal marble statue of St. Veronica, which Mochi has represented as holding the veil with the impression of the Holy Face. At the foot of the statue is a door which opens on a stairway ascending to the niche containing the Relics; going down a few steps, you approach the holy Vatican grottos, from which a subterranean passage leads to the old cemetery where the bodies of the holy Apostles Peter and Paul were deposited, with a number of Popes. There also are the four subterranean chapels built and decorated by Bernin under Urban VIII.

The altar of the Holy Face represents Veronica presenting the veil to the Holy Redeemer; on the walls are

seen the Blessed Virgin and the three Marys; on the first oval of the arch, Urban VIII. receives the plans of the four chapels from Bernin; on the second, Boniface VIII. exhibits the Holy Face to Charles II., king of Sicily, and to James II. of Aragon, in 1296; on the third arch, Nicolas V. presents the Holy Relic to the adoration of the Emperor Francis III.

On the walls of the passage, on the Gospel side, are seen St. Veronica offering her veil to the Saviour; on either side are St. Martha and St. Magdalen; opposite, St. Veronica is represented preparing to go to Rome with her precious treasure; also the figures of Mary, mother of James, Mary Salome, the Blessed Virgin, and Mary of Cleophas. The paintings on the ceilings represent three events: John VII. near the tabernacle which his devotion and faith

ledicated to the Holy Relic; St. Veronica showing the Holy Shroud to the people; and finally the Holy Shroud exhibited to Louis I., king of Hungary, by order of Pope Clement VI.

The Holy Face is enclosed in a distinct reliquary, framed in crystal and gold, presented on the 6th of May, 1350, by three Venetian lords, whose names are registered among the benefactors of the chapel.

In 1838, Gregory XVI., also a Venetian, substituted, from prudential motives, for the light fabric covering the Holy Face, a thin crystal plate, through which it can better be contemplated. Without the miracles even which corroborate the truth of this Sacred Image, the divine resemblance is felt, and at once penetrates the soul! Piazza, in his *Emerologio di Roma*, in 1713; Giacomo Pamelio, in his "Notes on the 12th

Chapter of Tertullian's Apology;" and Gio Gregorio's 17th Book of the Prætorium of Pilate, describe it thus: "A deep feeling of compunction is felt on beholding the head of the Saviour pierced with thorns; the bleeding brow, the eyes swollen and filled with blood, the teeth loosened, the beard and hair torn off in many places, the face livid and blackened; on the right cheek, and seen through the bruises, is the print of the gauntlet of Malchus,* who cruelly struck him in the house of Anne; on the other cheek, stains of spittle and mud; the nose bleeding and broken; the mouth open and filled with blood."

We have compared this description with the copy that we have the happiness of possessing in our chapel, and we have found it exact in resem-

* Giovanni Lanspergio.

blance. Although so painfully altered, the Most Holy Face of our Divine Lord presents to our gaze such profound majesty and Divine grandeur, so much compassion, love, and sorrow, that the Christian soul sinks with grief at the ingratitude which caused these wounds, the spittle, and this bloody sacrifice of expiation; and bitter tears of love and repentance are shed, while a holy trust and ardent love for our sweet Redeemer fills the grateful heart of the humble and penitent Christian.

SACRED HEART OF JESUS,

Purify us,
Sanctify us,
Save us.

PRAYERS.*

VISITS TO THE MOST HOLY SHROUD

OF THE

BLESSED VERONICA.

* The Latin text is taken from the pamphlet entitled, *Indulgenze della Basilica Vaticana*, Rome, 1864.

AUTHENTIC.

CANON OF THE MOST HOLY BASILICA OF THE PRINCE OF APOSTLES IN ROME.

I certify and assert to all who behold this copy of the face of *our Lord Jesus Christ*, that I most respectfully applied it to the real shroud, to the redeeming wood of the Cross, and to the iron of the Sacred Lance of our Saviour, which are religiously kept in the above-mentioned basilica, and rendered objects of great veneration to the faithful by the documents and registry of the Sovereign Pontiffs. In testimony of which I have applied my seal and signature to the said copy of the Image.

Given in my palace, June 21st, in the year of our Lord, 1866.

Ninth Roman Indiction, and twenty-first of the Pontificacy of His Holiness Pope Pius IX.

A. Theodoli.

VERA EFFIGIES
sacri Vultus D. N. Jesu Christi,
quæ Romæ in sacrosancta basilica
S. Petri in Vaticano,
religiosissime asservatur et colitur.

O Saviour Jesus! when I behold your Most Holy Face disfigured by sorrow! your sacred heart so full of love! I exclaim with Saint Augustin: "Lord Jesus, imprint in my heart your sacred wounds, that I may bear sorrow with you and for you, and despise all love that is not yours and through you." ST. AUGUSTIN.

RHYTMUS.

Salve, sancta Facies nostri Redemptoris *
In qua nitet species divini decoris,
Impressa panniculo nivei candoris,
Dataque Veronicæ signum ob amoris.

Salve, decus sæculi, speculum sanctorum,
Quod videre cupiunt spiritus cœlorum,
Nos ab omni macula purga vitiorum,
Atque nos consortio junge beatorum.

Salve, vultus Domini, imago beata,
Ex æterno munere mire decorata,
Lumen funde cordibus ex vi tibi data,
Et a nostris sensibus tolle colligata.

Salve, robur fidei nostræ christianæ,
Destruens hæreticos, qui sunt mentis vanæ,
Horum auge meritum qui te credunt sane,
Illius effigiem qui rex fit ex pane.

* Pope John XXII., elected Sovereign Pontiff at Avignon in 1316, wrote this prayer in honor of the Most Holy Shroud, and granted an indulgence of *twenty-five years*, and each time *forty days* to the faithful who recite it. To those who cannot read the same indulgence is granted, providing five *Our Fathers*, five *Hail Marys*, and the *Gloria* be said for the same intention.

RHYTHM.

Hail, token of love to Veronica given!
Stamped divinely on linen, without spot or stain,
Pure and bright with the splendor that comes but from Heaven;
Oh, features most sacred of Jesus, all hail!

Hail, glory of earth, of Thy faithful the Mirror!
'T is to see Thy blest face Thrones and Virtues aspire!
Send far from us all the dark stains of error,
That with Thee at last we may find our desire.

Hail, features most sacred! hail, face of my Saviour!
Oh, shed on us here the sweet light of Thy Love,
From on High Thou receiv'dst the Omnipotent favor
Of freeing our senses from all but Thy Love.

Hail, rampart of Faith! be with us forever;
Before Thee, dread Heresy's poisonous dart
Is dispelled. Bless Thy people; oh, let us ne'er sever
Our eyes from thy features, our love from Thy Heart.

Salve, nostrum Gaudium in hac vita dura,
Labili et fragili cito peritura,
Nos deduc ad propria, O felix figura,
Ad videndam faciem quæ est Christi pura.

Salve, gemma nobilis, divina margarita,
Cœlicis virtutibus, perfecte munita,
Non depicta manibus, sculpta vel polita,
Hoc fit summus Pontifex, qui te fecit ita.

Ille color cœlicus qui in te splendescit,
In eodem permanet statu, nec decrescit,
Diuturno tempore minime pallescit,
Fecit te rex gloriæ fallere qui nescit.

Nesciens putredinem, servans incorruptum,
Quod est a Christicolo coram te deductum,
Tu vertis in gaudium gemitum et luctum,
Confer saluberrimum te videndi fructum.

Esto nobis, quæsumus, scutum et juvamen,
Dulce refrigerium atque consolamen,
Ut nobis non noceat hostile gravamen,
Sed foveamur cœlicum requiem. Amen.

Hail, refuge in sorrow, and help in our way!
Through this lifetime of danger, oh, be our tried friend!
Call us ever, blessed Image, to Heaven away,
Where Thy radiant face beckons us to ascend.

Hail, Jesus Divine! hail, diamond most bright!
O'er the light of the firmament shines Thy soft ray;
God himself formed these lines, beauteous, fair in *His* sight,
And without mortal aid bid these blest features stay.

Hail, reflection unchanging of Joy without end!
The glory divine which on Thee appears
Is ever as pure as when first to us given;
Oh, Beauty e'er new, thou fad'st not in years.

Hail, Essence of Majesty, Sacred yet Kind!
Thy Face the calm impress of Purity bears;
Oh, let us not *Justice*, but sweet *Mercy* find,
And grant us in Heaven a rest from our fears!

Oh, be our loved Refuge, our Help, and our Star,
Be a soft soothing balm to our hearts, till above,
In the calm rest Eternal of Thy Heaven afar,
We may praise thee forever, and ever in love.
Amen.

OREMUS.

Lætifica Domine, vultum familiæ tuæ, et erue animas nostras ex inferno inferiori, ut tui vultus contemplatione protecti, carnis desideria calcare valeamus, et te facie ad faciem venientem super nos judicem securi videamus, Jesum Christum Dominum nostrum. Amen.

RHYTMUS.

Ave, facies præclara,*
Quæ pro nobis in crucis ara,
Es facta sit pallida,
Anxietate denigrata,
Sudore sanguineo rigata,
Te texit linteola.

In quo mansit tua forma,
Quæ passionis norma,
Est cunctis perlucida, —
Cordi meo sic impressa,
Per te, Jesu, neque cessa,
Hoc cremare indefessa,
Tui amoris facula.

* This prayer was composed by Pope Clement VI., at Avignon. He granted an indulgence of three years to those who would recite it before a Veronica.

LET US PRAY.

Give joy to the countenance of your servants, O my Lord, and save our souls from the darkness of Hell, that, being protected by the contemplation of your adorable face, we may trample on all carnal desires, and see you, O Lord Jesus our Saviour, face to face, without fear, when the clouds of heaven will open to admit us to your judgment. Amen.

RHYTHM.

O venerated features, hail!
On the bleeding altar of the Cross,
Alas, how altered and how pale!
Thou look'st so sorrowful and sad,
Staining with Thy sweat and blood
This precious shroud and wood!

Token of Thy Passion sad,
This veil is brightest even now;
'T was stamp'd and giv'n for our Redemption.
Inflame my soul, sweet Jesus, teach
My heart the fire of Thy love!
Reveal to us Thy features fair above!

Post hanc vitam cum beatis,
Contemplari voluptatis,
Possim vultum deitatis
In perenni gloria.
Amen.

℣. Signatum est super nos lumen vultus tui, Domine.

℟. Dedisti lætitiam in corde meo.

℣. Salvum fac servum tuum.

℟. Deus meus, sperantem in te.

℣. Salvum me fac in misericordia tua, Domine.

℟. Non confundar, quoniam invocavi te.

℣. Illumina faciem tuam super servum tuum.

℟. Et doce me justificationes tuas.

℣. Domine Deus virtutum, converte nos.

℟. Et ostende faciem tuam, et salvi erimus.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

OREMUS.

Deus, qui nobis signatis lumine vultus tui, memoriale tuum instantia Veronicæ imaginem tuam Sudario impressam relinquere voluisti, per passionem et crucem tuam tribue nobis, quæsumus, ita nunc in terris per speculum in ænigmate venerari, adorare, ac honorare te ipsum valeamus, ut te facie ad faciem venientem super nos judicem securi videamus, Dominum nostrum Jesum Christum Filium tuum. Amen.

Oh grant me, at the end of life,
Of God the Beauty forever to see!
Give to my then transported soul
The bliss of Heaven's felicity. Amen.

℣. The light of Thy countenance, O Lord, shined upon us.
℟. Thou hast given gladness to my heart.
℣. Save Thy servant.
℟. Trusting in Thee, O my God!
℣. Save me in Thy mercy, O Lord!
℟. Let me not be confounded, for I have called upon Thee.
℣. Make thy face to shine upon thy servant.
℟. And teach me thy way upon earth.
℣. O Lord God of hosts, convert us.
℟. And show thy face and we shall be saved.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.

LET US PRAY.

O God, who hast shed upon us the light of your face, and who was pleased through Veronica, to leave us your image imprinted on this veil, as an eternal token of your love, grant us, by your Passion and Cross, the grace so to honor, adore, and glorify you here below, through this mystical veil, that we may without fear meet your gaze when you receive and judge us in Heaven. Amen.

Omnipotens sempiterne Deus, de cujus munere præeminet hæc facies tua expressa tuo pretioso vultu plebi tuæ, quæ convenit ad hanc recolendam, peccatorum suorum da veniam, et corpus, sermones, sensusque guberna, et actus eorum qui in tua pietate confidunt. Qui vivis, etc.

ORATIONES
AD SANCTAS RELIQUIAS MAJORES.

AD SANCTUM SUDARIUM BEATÆ VERONICÆ.

Antiph. Tibi dixit cor meum: Quæsivi vultum tuum, vultum tuum Domine requiram; ne avertas faciem tuam a me.

℣. Signatum est super nos lumen vultus tui, Domine.
℟. Dedisti lætitiam in corde meo.

O eternal and omnipotent God, whose divine features are revealed through this precious Image to your people here assembled, grant us the pardon of our sins, and direct our actions, words, senses, and faculties. We trust in your mercy, O Lord, who liveth and reigneth, etc.

DEVOUT ADDRESSES
TO THE HOLY MAJOR RELICS.

TO THE HOLY SHROUD OF THE BLESSED VERONICA.

Antiph. My heart speaks to you; my eyes seek you; yes, Lord, I will always seek your face. Do not hide your face from me, do not turn away from your servant.

℣. O Lord, you have stamped the light of your face upon us.

℟. You have given joy to my heart.

OREMUS.

Mentibus nostris, quæsumus Domine, vultus sancti tui lumen benignus infunde, cujus et sapientia conditi sumus, et providentia gubernamur. Per Dominum, etc.

AD SS. CRUCEM DOMINI NOSTRI JESU CHRISTI.

Antiph. O Crux benedicta, quæ sola fuisti digna portare Regem cœlorum et Dominum.

℣. Dicite in nationibus.
℟. Quia Dominus regnavit a ligno.

OREMUS.

Deus qui unigeniti Filii tui pretioso sanguine vivificæ Crucis vexillum sanctificare voluisti: concede quæsumus, eos qui ejusdem sanctæ Crucis

PRAYER.

Grant in thy mercy, O Lord, that my soul may be filled with the light of thy holy face — Thou whose wisdom has created us, and whose providence governs us. Through our Lord Jesus Christ, etc.

TO THE M. H. CROSS OF O. L. JESUS CHRIST.

Antiph. O blessed Cross, found worthy of supporting in your arms the Lord and King of Heaven.

℣. Publish among nations! —

℟. That the Lord reigned from the Cross.

PRAYER.

O God, who by the precious blood of your only Son wished to sanctify the vivifying standard of the Cross, grant, we beseech you, that those who love to honor this same blessed

gaudent honore, tua quoque ubique protectione gaudere. Per Dominum, etc.

AD FERRUM LANCEÆ D. N. JESU CHRISTI.

Antiph. Unus militum Lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

℣. Lanceis suis vulneraverunt me.
℟. Et concussa sunt omnia ossa mea.

OREMUS.

Deus qui ex tui sacri Corporis latere, per Lanceam militis sanguinem tuum in pretium, et aquam in lavacrum effudisti: concede propitius, ut qui Lanceam ipsam hic veneramur, ab omni hoste ipsius munimine protegamur. Qui vivis, etc.

Cross may always enjoy your powerful protection. Through our Lord Jesus Christ, etc.

TO THE IRON OF THE LANCE OF O. L. J. C.

Antiph. And one of the soldiers opened his side with a lance, and blood and water flowed from the wound.

℣. They wounded me with their lances.

℟. And all my bones were shattered.

PRAYER.

O God, who, from the side of your sacred body pierced by the lance of a soldier, shed your blood to save us, and water to purify us, grant that this same lance that we here venerate may defend us against our enemies. Who liveth and reigneth, etc.

ORATIO SANCTI AUGUSTINI.

Ante oculos tuos, Domine, culpas nostras ferimus, et plagas quas accepimus, conferimus.

Si pensamus malum quod fecimus, minus est quod patimur, majus est quod meremur.

Gravius est quod commissimus, levius est quod toleramus.

Peccati pœnam sentibus, et peccandi pertinaciam non vitamus.

In flagellis tuis infirmitas nostra teritur, et iniquitas non mutatur.

Mens ægra torquetur, et cervix non flectitur.

Vita in dolore suspirat, et in opere non se emendat.

Si expectas, non corrigimur: si vindicas, non duramus.

Confitemur in correctione, quod egimus; obliviscimur post visitationem quod flevimus.

Si extenderis manum, facienda pro-

PRAYER OF ST. AUGUSTIN.

Before thine eyes, O Lord, we bring our offences and the troubles that they have brought upon us. We confess that the evil we have committed far outweighs what we suffer. Our sins are greater than the punishment. We feel the punishment of sin, and yet we turn not from our wilfulness in sinning. Our hearts are embittered, and our obstinacy in sin the same. If thou wait for our amendment, we are not corrected, and if thou chastise, we are not patient. We confess our faults during our affliction, and forget our tears when the visitation is past. If thou stretch out thine arm, we proffer obedience, and if thou suspend the stroke, we forget our promise. If thou punish, we cry for mercy, and after the visitation we forget that we have wept. If thou stretchest forth thy hand we promise to submit; if thou turn away from us the scourge, we provoke thee again to strike.

Behold, O Lord, at thy feet sinners confessing their guilt, knowing full well that unless thou forgivest we shall most justly be condemned.

mittimus; si suspenderis gladium, promissa non solvimus.

Si ferias, clamamus ut parcas; si peperceris, iterum provocamus ut ferias.

Habes, Domine, confitentes reos: novimus quod nisi dimittas, recte nos perimas.

Præsta, Pater omnipotens, sine merito quod rogamus, qui fecisti ex nihilo, qui te rogarent. Per Christum Dominum nostrum. Amen.

℣. Domine non secundum peccata nostra facias nobis.

℟. Neque secundum iniquitates nostras retribuas nobis.

OREMUS.

Deus, qui culpa offenderis, pœnitentia placaris, preces populi tui supplicantis propitius respice et flagella tuæ iracundiæ, quæ pro peccatis nos-

spare, we provoke thee again to strike. Behold, O Lord, we confess our guilt; if thou help us not, we are in danger of being lost forever. Hear our petitions, O omnipotent Saviour, — Thou hast shown us wherewith we may come before Thee. Through our Lord Jesus Christ. Amen.

℣. O Lord, deal not with us according to our sins,

℟. Neither reward us according to our iniquities.

LET US PRAY.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and

tris meremur, averte. Per Christum Dominum nostrum. Amen. (*Missale Romanum.*)

ORATIO AD B. V. MARIAM.*

Pietate tua, quæsumus Domine, nostrorum solve vincula peccatorum, et intercedente beata semperque Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, et omnibus sanctis, nos famulos tuos et loca nostra, in omni sanctitate custodi, omnes consanguinitate, affinitate, ac familiaritate, nobis conjunctos a vitiis purga, virtutibus illustra, pacem et salutem nobis tribue, hostes visibiles et invisibiles remove, carna-

* An indulgence of *one hundred years* was granted by Pope Leo XII. to those who recited the above prayer on a Saturday, and of forty years when said on the other days of the week.

Grant, Almighty Father, through thy mercy, what we ask; thou who createdst us thy suppliants from nothing. Through Jesus Christ our Lord. Amen.

PRAYER TO THE B. V. MARY.*

O Lord, we beseech you, save us through your mercy from the charms of sin, and by the intercession of the most blessed and ever Virgin Mary, mother of God, of the blessed Apostles Peter and Paul, and of all the Saints, keep us, your faithful servants, ever in holiness, and bless our habitations; purify from sin all who are united to us by the ties of blood and companionship, and enlighten them with the light of your virtues; grant us *peace* and *salvation;* deliver us from enemies both visible and invisible; banish all carnal desires from our hearts; give us a pure and

lia desideria repelle, aerem salubrem indulge, amicis et inimicis nostris charitatem largire, urbem tuam custodi, Pontificem nostrum *N. N.* conserva, omnes prælatos, principes, cunctumque populum Christianum ab omni adversitate custodi, benedictio tua sit super nos semper, et omnibus fidelibus defunctis requiem æternam concede. Per, etc.

healthy atmosphere; grant the treasures of your love to our friends and enemies; watch over your Eternal City; protect our beloved Pontiff *N. N.*; preserve from all misfortune our prelates, rulers, and all Christian people; may your blessing always remain with us; and grant eternal rest to the faithful departed! Through Jesus Christ our Lord. Amen.

SHORT INVOCATIONS.

Lord Jesus, as we approach your adorable face to ask for the graces we need, grant us the inward disposition never to refuse you what you ask us daily, through your commandments and divine inspirations. Amen.

O sweet Jesus, who hast said: Ask, and you shall receive; seek,

and you shall find; knock, and it shall be opened unto you: mercifully grant us, Lord, the firm faith which obtains all petitions, and, through your charity and infinite mercy, the blessings we need for your eternal glory. Amen.

Omnipotent God, Eternal Father, contemplate the face of your Son Jesus. We trustingly offer it to you, hoping for your pardon. All-merciful Mediator, plead for us; see his tears, O God, his supplications for forgiveness; through his infinite merits hear his intercessions for us, poor and miserable sinners. Amen.

O adorable Face of my Jesus! on the day of your passion so mercifully

inclined on the wood of the Cross for the salvation of the world, bend towards us poor sinners a look of pity and compassion, and receive us with the kiss of peace! Amen.

Sacred Heart of Jesus, have mercy on us. Amen.

Sit nomen Domini benedictum! Amen.

ACT OF REPARATION

FOR ALL THE INSULTS AND OUTRAGES OFFERED TO THE HOLY FACE OF OUR LORD JESUS CHRIST.

I adore and praise you, O my Divine Jesus, Son of the living God; and I offer reparation for all the outrages that you endured in all the members of your sacred body for me, the most miserable of your creatures, particularly the insults to your Divine Face. Hail, amiable Visage,

bruised with blows and covered with spittle, disfigured by the cruel treatment heaped upon it by the impious Jews; hail! O most beautiful eyes, bathed in tears shed to save us; hail! sacred ears, agonized by numberless blasphemies, injuries, and bitter railleries; hail! O sacred mouth, filled with graces and gentleness for sinners, and embittered with gall and vinegar, and the cruel ingratitude of those whom you had chosen for your people. In reparation for this ignominy I offer to you all the homage and adoration here presented to you by the practice of this special devotion, to which I unite myself most reverentially. Amen.*

* Taken from the history of the Holy Face of our L. J. C., kept at the cathedral of Laon, France.

ACT OF REPARATION.

You spoke, Lord Jesus, and the sins of the happy paralytic were forgiven ere you had said, "Arise." (*Mark* ii. 2.)

Knowing and believing firmly that you have given to your priests the power of remitting sins, miserable sinner that I am, I will at once go to the tribunal of penance before imploring you to cast the eyes of your infinite mercy upon my bodily infirmities; and submitting my heart and soul to your holy will, O Lord, I will await in peace the accomplishment of my prayers on earth, with the hope of beholding, praising, and blessing your adorable face in the eternity of heaven. Amen.

LITANY OF THE HOLY FACE.

IN REPARATION

OF BLASPHEMIES,

AND TO OBTAIN A SPECIAL GRACE OF GOD, ESPECIALLY THE CONVERSION OF SINNERS.

LORD, have mercy upon us.
Jesus Christ, have mercy upon us.
Lord, have mercy upon us.
Jesus Christ, hear us.
Jesus Christ, graciously hear us.
Holy Virgin Mary, pray for us.
O adorable Face, most profoundly venerated by Mary and Joseph when they saw you for the first time,

Have mercy on us.

O adorable Face, who, in the stable of Bethlehem, filled the angels, the magi, and the shepherds with great joy,

O adorable Face, at whose sight in the Temple the holy Simeon and Ann the prophetess were blessed with the gift of love and prophecy,

O adorable Face, bathed with tears in your holy childhood,

O adorable Face, admired by the doctors of the law when they listened to you in the Temple,

O adorable Face, so attractive and replete with grace and beauty,

O adorable Face, noble in every feature,

O adorable Face, contemplated by the angels,

O adorable Face, sweet love of the Saints,

O adorable Face, fruit of the Holy Ghost, and beloved of the Eternal Father,

Have mercy on us.

O adorable Face, delight of Mary and Joseph,

O adorable Face, ineffable mirror of Divine perfection,

O adorable Face, our mediator with God,

O adorable Face, terror of demons,

O adorable Face, treasure of graces and benedictions,

O adorable Face, exposed in the desert to the inclemencies of the seasons,

O adorable Face, burning with the heat of the sun and covered with sweat from the fatigues of the voyage,

O adorable Face, expressive of divinity,

O adorable Face, whose modesty and sweetness attracted alike the just and the sinners,

Have mercy on us.

O adorable Face, troubled and weeping at the tomb of Lazarus,

O adorable Face, brilliant as the sun, and shining with glory on Mount Thabor,

O adorable Face, sorrowful at the sight of Jerusalem, and weeping over that ungrateful city,

O adorable Face, bent to the ground in the garden of Olives, and suffering shame for our sins,

O adorable Face, covered with a bloody sweat,

O adorable Face, kissed by the perfidious Judas,

O adorable Face, the sanctity and majesty of which struck the soldiers with terror, causing them to fall prostrate,

O adorable Face, struck by an infamous servant, covered by a veil of ignominy, and profaned by the sacrilegious hands of enemies,

Have mercy on us.

O adorable Face, covered with spittle, and bruised by repeated blows,

O adorable Face, whose divine looks pierced the heart of St. Peter with remorse and sorrow,

O adorable Face, humbled for us at the tribunals of Jerusalem,

O adorable Face, unmoved and serene when fatally condemned by Pilate,

O adorable Face, covered with sweat and blood, and falling in the mud under the heavy weight of the Cross,

O adorable Face, wiped with a veil by St. Veronica on your way to Calvary,

O adorable Face, elevated on the most shameful instrument of torture,

O adorable Face, whose incomparable beauty was clouded by the

Have mercy on us.

horrible darkness of the sins of mankind,

O adorable Face, covered with the sad shadows of death,

O adorable Face, washed and anointed by Mary and the holy women, and wrapped in a shroud,

O adorable Face, laid in the sepulchre,

O adorable Face, resplendent with glory and beauty on the day of the resurrection,

O adorable Face, dazzling with light at the moment of the Ascension,

O adorable Face, hidden in the Eucharist,

O adorable Face, who will appear in Heaven at the end of time with great power and majesty,

O adorable Face, how terrible then to sinners,

O adorable Face, what joy to the just for eternity,

Have mercy on us.

Lamb of God, who takest away the sins of the world, forgive us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord.

LET US PRAY.

Hail, O my Jesus and Saviour! I worship and love you, covered by the repeated outrages of blasphemies; I offer you, through the heart of your most Holy mother Mary, the fragrant incense and homage of the angels and saints, beseeching you humbly, through your most holy Face, to restore within me and my brethren your Image disfigured by sin. Amen.

Hail, adorable Face of my Jesus!

I adore and worship you, O my Beloved, noble stamp of Divinity; I attach myself to you with all the powers of my soul; most humbly do we pray you to stamp your Divine features in our hearts. Amen. *Pater*, *Ave*, *Gloria.*

An indulgence of one hundred days, applicable to the souls in purgatory, was granted on the 27th of January, 1853, by an edict of His Holiness, Pope Pius IX., for each time that the above litany and prayers were recited, with the addition of a *Gloria Patri* to each verse of the Litany.

HYMNUS.

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concinit,
David fideli carmine,
Dicendo nationibus;
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite,
Tam sancta membra tangere.

Beata cujus brachiis,
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

HYMN.

Behold the royal ensigns fly,
Bearing the cross's mystery;
Where life itself did death endure,
And by that death did life secure.

A cruel spear let out a flood
Of water, mixed with saving blood,
Which, gushing from the Saviour's side,
Drown'd our offences in the tide.

The mystery we now behold
Which David's faithful verse foretold,
When, in prophetic vision, he
Said, "Lo! God reigning from a tree."

O lovely tree, whose branches wore
The royal purple of His gore!
How glorious does Thy body shine,
Supporting members so divine!

The world's blest balance Thou art made;
On Thee our ransom, Christ, is weighed;
Our sins, though great, His pains outweigh,
And rescue hell's expected prey.

O crux, Ave, spes unica,
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus;
Quibus Crucis victoriam,
Largiris, adde præmium.
Amen.

Hail, holy Cross! hail, mournful tree!
Our hope with Christ is nailed on thee;
Grant to the just increase of grace,
And every sinner's crimes efface.

Blest Trinity! we praises sing
To Thee, from whom all graces spring.
Celestial crowns on those bestow
Who conquer by the Cross below.
Amen.

RESOLUTION.

Lord Jesus, when we contemplate your features disfigured by suffering, and meditate with contrition on your Passion, can our hearts resist being inflamed with love for you and hatred for the sins by which we daily outrage your Divine Face! Permit not, O Lord, our compassion to be fruitless, make us worthy children of Mary, and grant us, with our divine mother, the grace to follow you to

this new Calvary, that we may share the insults offered you, O Jesus! and bear them courageously on our path of expiation and true love. Amen.

Sweet Heart of Mary, be my refuge!

My Jesus, be merciful!

May the holy names of Jesus, Mary, and Joseph, be ever known, praised, and glorified on earth. Amen.

We thank you, O Lord, for all your blessings; we implore you to create in our hearts deep feelings of love and gratitude, and on our lips hymns of eternal praise and thanksgiving. Amen.

STABAT.

Beneath the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

As that flowed down from every part,
Of all His wounds, she felt the smart;
What pierced His body, pierced her heart.

Who can with tearless eyes look on
When such a Mother, such a Son,
Wounded and gasping does bemoan?

O worse than Jewish heart that could
Unmoved behold the double flood
Of Mary's tears and Jesus' blood!

Alas! our sins they were not His,
In this atoning sacrifice
For which He bleeds, for which He dies.

When graves were opened, rocks were rent,
When nature and each element
His torments and her grief resent,

Shall man, the cause of all His pain
And all His grief, — shall sinful man
Alone insensible remain?

Ah, pious mother, teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

The sword of grief which did pass through
Thy very soul, O may it now
Upon my heart a wound bestow!

Great Queen of sorrows, in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

To heal the leprosy of sin,
We must the cure with tears begin;
All flesh 's corrupt without their brine.

Refuge of sinners, grant that we
May tread thy steps, and let it be
Our sorrow not to grieve like thee.

O may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown.

Those wounds, which now the stars outshine,
Those furnaces of love divine,
May they our drossy souls refine.

And on us such impressions make,
That we of suff'ring for His sake
May joyfully our portion take.

Let us His proper badge put on,
Let 's glory in the cross alone,
By which He marks us for His own.

That when the dreadful trials come,
For every man to hear his doom,
On His right hand we may find room.

O hear us, Mary! Jesus, hear
Our humble prayers, secure our fear
When Thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepar'd we may remove,
When call'd to seats of bliss above. Amen.

EXTRACTS FROM THE HOLY SCRIPTURE

RELATING TO THE FACE OF OUR SAVIOUR, AND SERVING AS INSTRUCTIONS AND PRAYERS IN HONOR OF THE HOLY FACE.

"For this was I born, and for this came I into the world, that I should give testimony to the truth; every one that is of the truth heareth my voice." (*St. John* xviii. 37.)

GOSPEL. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the

Christ the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold now you have heard the blasphemy, what think you? But they answering said: He is guilty of death. Then they did spit in his face and buffeted him, and others struck his face with their hands, saying: Prophesy unto us, O Christ; who is it that struck thee? (*Matth.* xxvi.)

DISPOSITION.

Seek ye the Lord and his power; seek ye his face evermore. (1 *Paral.* xvi. 11.)

Give alms out of thy substance, and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee. (*Job* iv. 7.)

Be not hasty to depart from his face, and do not continue in an evil work; for he will do all that pleaseth him. (*Eccl.* viii. 3.)

Turn to the Lord, and forsake thy sins; make thy prayer before the face of the Lord, and offend less. (*Eccl.* xvii. 21, 22.)

PRAYERS.

The Lord bless thee and keep thee;

The Lord show his face to thee and have mercy on thee;

The Lord turn his countenance to thee and give thee peace. (*Num.* vi. 24–26.)

Arise, O Lord, and let thy enemies be scattered, and let them that hate

thee flee from before thy face. (*Num.* x. 35.)

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant. (2 *Paral.* vi. 42.)

Many say, Who sheweth us good things? The light of thy countenance, O Lord, is signed upon us. (*Ps.* iv. 7.)

How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me? (*Ps.* xii. 2.)

But as for me, I will appear before thy sight in justice; I shall be satisfied when thy *glory* shall appear. (*Ps.* xvi. 15.

In thy strength, O Lord, the king shall joy, and in thy salvation he shall rejoice exceedingly. For thou shalt give him to be a blessing for ever; thou shalt make him joyful in

gladness with thy countenance. (*Ps.* xx. 2–7.)

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? The innocent in hands and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor; he shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek him, of them that seek the face of the God of Jacob. (*Ps.* xxiii. 3–6.)

My heart hath said to thee: My face hath sought thee; thy face, O Lord, will I still seek. Turn not away thy face from me: decline not in thy wrath from thy servant: Be thou my helper; forsake me not; do not thou despise me, O God my Saviour. (*Ps.* xxvi. 8, 9.)

Make thy face to shine upon thy servant: save me in thy mercy. (*Ps.* xxx. 17.)

The eyes of the Lord are upon the just, and his ears unto their prayers. But the countenance of the Lord is against them that do evil things, to cut off the remembrance of them from the earth. (*Ps.* xxxiii. 16, 17.)

Why turnest thou thy face away, and forgettest our want and our trouble? (*Ps.* xliii. 24.)

Turn away thy face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right spirit within my bowels. Cast me not away from thy face, and take not thy Holy Spirit from me. (*Ps.* l. 11–13.)

May God have mercy upon us and bless us; may he cause the light of his countenance to shine upon us, and may he have mercy upon us. That we may know thy way upon earth, thy salvation in all nations. Let people confess to thee, O God;

let all people give praise to thee. Let the nations be glad and rejoice. (*Ps.* lxvi. 2–5.)

Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies, and turn not away thy face from thy servant; for I am in trouble: hear me speedily. (*Ps.* lxviii. 17, 18.)

O God of hosts, convert us; and shew thy face, and we shall be saved. (*Ps.* lxxix. 8.)

Turn again, O God of hosts; look down from heaven and see and visit this vineyard. Things set on fire and dug down shall perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, and upon the Son of man whom thou hast confirmed for thyself. And we depart not from thee, thou shalt quicken us: and we will call upon thy name. (*Ibid.* 15, 17–19.)

O Lord God of hosts, convert us; and shew thy face, and we shall be saved. (*Ibid.* 20.)

Behold, O God, our protector; and look on the face of our Christ. (*Ps.* lxxxviii. 10.)

Lord, why castest thou off my prayer? why turnest thou away thy face from me? (*Ps.* lxxxvii. 15.)

Justice and judgment are the preparation of thy throne; mercy and truth shall go before thy face: blessed is the people that knoweth jubilation: they shall walk, O Lord, in the light of thy countenance. (*Ps.* lxxxviii. 15, 16.)

Hear, O Lord, my prayer, and let my cry come to thee. Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call upon thee, hear me speedily. (*Ps.* ci. 2, 3.)

I entreated thy face with all my heart: have mercy upon me according to thy word. Make thy face shine upon thy servant; and teach me thy justifications. (*Ps.* cxviii. 58, 135.)

O Lord God, turn not the face of thy anointed; remember the mercies of David thy servant. (2 *Paral.* vi. 42.)

For the Lord hath chosen Sion; he hath chosen it for his dwelling. This is my rest for ever and ever; here will I dwell, for I have chosen it. There will I bring forth a horn to David. I have prepared a lamp for my anointed. (*Luc.* i. 69; *Ps.* cxxxi. 10, 13, 14, 17.)

Hear me speedily, O Lord; my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit. (*Ps.* cxlii. 7.)

ACT OF THANKSGIVING.

Ye that fear the Lord, praise him; all ye the seed of Jacob glorify him. Let all the seed of Israel fear him, because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me; and when I cried to him, he heard me. (*Ps.* xxi. 24, 25; Heb., 11. 12.)

Come let us praise the Lord with joy: let us joyfully sing to God our Saviour. Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms. For the Lord is a great God, and a great King above all gods. (*Ps.* xciv. 1–3.)

Seek ye the Lord and be strengthened: seek his face evermore. (*Ps.* civ. 4.)

ACT OF PRAISE

IN REPARATION OF THE BLASPHEMIES TO THE HOLY NAME OF GOD.

May the most holy, most sacred, most adorable, most mysterious, most unutterable name of God be forever praised, blessed, loved, adored, and glorified, in heaven, on earth, and in hell, by all creatures the work of God, and by the Sacred Heart of our Lord Jesus Christ in the most holy sacrament of the altar. Amen.

Pardon, O my God, pardoning grace for so many souls that daily sink into eternal perdition? Behold Satan darts from the abyss, marching forward to horrible conquest. He excites his infernal legions, crying, "Souls! souls! fly to the destruction

of souls!" And souls like autumn-leaves fall into the eternal gulf! *We* also, O my God, cry to thee, "Souls! souls!" We would win souls *to thee* to prove our love, and to cancel our debt of gratitude. Canst thou refuse us, O my God? we supplicate thee by the wounds of Jesus our Saviour. Those adorable wounds press thee as so many eloquent mouths. The King crowned with thorns asks of thee the souls that have cost him so dear: We ask them with him and in his name, for thy greater glory, and through the intercession of the Most Holy Virgin Mary conceived without sin. Amen.

(The Latin text of the following Mass is taken from the Missal of the diocese of Fréjus, where, previous to the adoption of the Roman ritual, the office of the Holy Face of O. L. J. C. was celebrated on the first Sunday of Lent.

The French version is almost entirely taken from the best translations of the Bible.)

MASS IN HONOR OF THE MOST HOLY FACE

OF O. L. J. C.

DISFIGURED BY HIS PASSION.

INTROIT.

PROPTER te, Domine, sustinui opprobrium, operuit confusio faciem meam; et factus sum illis in parabolam. *Ps.* Salvum me fac, Deus; quoniam intraverunt aquæ usque ad animam meam. ℣. Gloria Propter.

IT is for your glory, O Lord, that I suffered such ignominy; that my face was covered with confusion, and I became the subject of their ridicule. Save me, my God! because the waters of tribulations have penetrated my soul. Glory be to the Father. It is.

LET US PRAY.

Concede, quæsumus, omnipotens et misericors Deus, ut qui faciem Christi tui propter peccata nostra in passione deformatam veneramur, eamdem in cœlesti gloria fulgentem contemplari perpetuo mereamur. Per eumdem.

Omnipotent and merciful God, deign, we beseech you, grant to all those who honor with us the face of your Christ, disfigured by his Passion for our sins, the grace to see him for eternity in all the splendor of celestial glory. Through the same Jesus Christ.

PROPHET ISAIAS, (*ch.* lii. liii.)

Sicut obstupuerunt super te multi, sic inglorius erit inter viros aspectus ejus, et forma ejus inter filios hominum. Iste asperget gentes multas, super ipsum continebunt reges os suum: quia quibus non est narratum de eo, viderunt: et qui non audierunt, contemplati sunt. Quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut vir-

As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men. He shall sprinkle many nations; kings shall shut their mouth at him; for they to whom it was not told of him, have seen; and they that heard not, have beheld. Who hath believed our report? and to whom is the arm of the Lord revealed? And he

gultum coram eo, et sicut radix de terra sitienti: non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum. Despectum et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.

shall grow up as a tender plant before him and as a root out of a thirsty ground; there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, that we should be desirous of him. Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows.

GRADUALE.

Confusio faciei meæ cooperuit me a voce exprobrantis et obloquentis, a facie inimici et persequentis.

℣. Cœperunt conspuere Jesum, et velare faciem ejus, et colaphis eum cædere et dicere

THE GRADUAL.

I am covered with shame and confusion, when I hear the voice of calumny and reproach, and behold my persecutor and enemy.

℣. And some began to spit on him, and to cover his face, and to buffet him, and to say

ei: Prophetiza. Et ministri alapis eum cædebant.

to him: Prophesy who struck thee; and the servants struck him with the palm of their hands.

TRACTUS.

Improperium expectavit cor meum, et miseriam. Et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni. Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.

℣. Quem tu percussisti, persecuti sunt: et super dolorem vulnerum meorum addiderunt.

THE TRACT.

My heart hath expected reproach and misery. And I looked for one that would grieve together with me; but there was none: and for one that would comfort me, and I found none. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

℣. Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

THE GOSPEL ACCORDING TO ST. MARK.
(*ch.* xiv. 61–65.)

In illo tempore: Summus sacerdos interrogavit Jesum et dixit ei: Tu es Christus

At that time, the high-priest questioned Jesus, and said to him: Art thou the Christ the

Filius Dei benedicti? Jesus autem dixit illi: Ego sum; et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam; quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei; Prophetiza; et ministri alapis eum cædebant.

Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high-priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophesy who is it struck thee; and the servants struck him with the palm of their hands.

OFFERTORIUM.

Suscitatur falsiloquus adversus faciem meam contradicens mihi. Aperuerunt super me ora sua, et ex-

OFFERTORY.

False witnesses were brought against me to contradict my words; they derided me, covering me with shame;

probrantes percusserunt maxillam meam. Satiati sunt pœnis meis. Hæc passus sum cum haberem mundas ad Deum preces.

they struck my cheek and rejoiced at my woes. This did I suffer when offering prayers to God.

SECRETA.

Averte, misericors Deus, faciem tuam a peccatis nostris, et respice in faciem Christi tui, qui tibi semetipsum pro nobis hostiam obtulit, et lavit nos a peccatis nostris in sanguine suo. Qui tecum vivit, &c.

THE SECRET.

God of mercy, turn away your face from our crimes, and cast your eyes on the face of your Christ, our victim, who offered his blood to redeem our iniquities. Through Christ our Lord, &c.

PREFACE OF THE CROSS.

COMMUNIO.

Exeamus ad Jesum extra castra, improperium ejus portantes.

COMMUNION.

Let us also go forth to Jesus, bearing with him the ignominy of his Cross.

POST-COMMUNION.

Adorantibus, Domine, vultum tuum olim

Grant, O Lord, to all who adore your face,

in ignominia Passionis quasi absconditum, et in hoc amoris tui Sacramento nunc velatum, concede propitius ut et opprobria tua debita veneratione compensemus in terris, et gloriæ tuæ participes esse mereamur in cœlis. Qui vivis, &c.

veiled with the ignominy of your Passion, and now hidden in the sacrament of love, the grace of expiation; that by their respectful veneration and love, they may be associated to your glory in heaven. Who liveth and reigneth, &c.

PRAYER AFTER MASS.

Be propitious to us, O my God! and do not reject our prayers when in the midst of our afflictions we invoke your holy Name, and seek with confidence and love your adorable face. Amen.

Sacred Heart of Jesus, save us!

Immaculate Heart of Mary, protect us!

St. Joseph, pray for us!

THE PASSION

OF

OUR LORD JESUS CHRIST,

TAKEN TEXTUALLY

FROM THE FOUR EVANGELISTS.

The Passion of our Lord Jesus Christ here offered to the Catholic Public, contains all the incidents of the Passion, just as related by the four Evangelists, collected in one narrative, and linked together as they took place.

By this, pious persons are furnished with a complete meditation on the subject of the Passion, and one that has De Facto the Seal of the Church, as it has been taken word for word from the Rhemish edition of the Sacred Scriptures.

It will be found a valuable appendix to Catholic Prayer-Books, and principally to the HOLY WEEK and the MISSAL.

The notes, which are attached, will be found edifying and interesting, but although taken from an authentic source, are not published under the Seal of the Church.

THE PASSION

OF

OUR LORD JESUS CHRIST.

AND it came to pass when Jesus had ended all these words, he said to his disciples: You know that after two days shall be the Pasch; and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests, and the ancients of the people, into the palace of the high-priest, who was called Caiphas: And they consulted together, that by sub- St. Matthew xxvi. 1–16.

tilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you; but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world,

that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sent Peter and John, saying: Go and prepare us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him

St. Mark x. 12.

St. Luke xxii. 8–16.

into the house which he entereth into. And you shall say to the master of the house: The Master saith to thee, Where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished: and there prepare. And they going, found as he had said to them: and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And whilst they were eating, Jesus took bread, and blessing broke, and gave to them, and said: Take ye, this is my body, which is given for you, (*St. Luke.*) And having

St. Mark xiv. 22–25.

taken the chalice, giving thanks, he gave it to them: and they all drank of it. And he said to them: This is my blood of the new testament, which shall be shed for you and for many unto remission of sins. Do this in commemoration of me, (*St. Luke.*) Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. Jesus knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh, therefore,

St. John xiii. 2-17.

to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said; You are not all clean. Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord: and you say well: for so I am. If I, then, being

Lord and Master, have washed your feet; you ought also to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, Amen, I say to you: The servant is not greater than his Lord: neither is an apostle greater than he that sent him. If you know these things, you shall be blessed if you do them.

When Jesus had said these things, he was troubled in spirit: and he protested, and said: Amen, Amen, I say to you: That one of you will betray me. St. John xiii. 21.

And they, being very much troubled, began every one to say: Is it I, Lord? But he, answering, said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the St. Matthew xxvi. 22–25.

Son of man shall be betrayed. It were better for that man if he had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.* And there was also a strife amongst them, which

St. Luke xxii. 24–30.

* St. John relates this incident in the following manner: "Amen, Amen, I say to you, that one of you will betray me. The disciples, therefore, looked one upon the other, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, and said to him: Who is it of whom he speaketh? He, therefore, leaning on the breast of Jesus, saith to him: Lord, who is it? Jesus answered: He it is, to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Jesus said to him: That which thou doest, do quickly. Now no man at the table knew for what intent he said this to him." "He, then, having received the morsel, went out immediately. And it was night."

of them should seem to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so; but he who is the greatest among you, let him be as the least; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth. And you are they who have continued with me in my temptations: And I appoint to you, as my Father hath appointed to me, a kingdom. That you may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel. And Jesus saith to them: You will all be scandalized in me this night: for it is written: I will strike the

St. Mark xiv. 27, 28.

shepherd: and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And the Lord said:

St. Luke xxii. 31, 32. Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren.

St. Mark xiv. 29. But Peter saith to him: Although all shall be scandalized in thee, yet not I.

St. Luke xxii. 33–38. And he saith to him: Lord, I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deny that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want anything? But they said: Nothing. Then said he to

them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat and buy one. For I say to you, that yet this, that is written, must be fulfilled in me: And with the wicked he was refuted: for the things concerning me have an end. But they said: Lord, behold, here are two swords. And he said to them: It is enough. St. John xiii. 31–35. Jesus said: Now is the Son of man glorified: and God is glorified in him. If God be glorified in him, God will also glorify him in himself: and immediately will he glorify him. Little children, yet a little while I am with you. You shall seek me; and, as I said to the Jews: Whither I go, you cannot come: so now I say to you. I give you a new commandment: That you love one another: as I have loved

you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. Let not your heart be troubled. You believe in God; believe also in me. In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be. And whither I go you know, and the way you know. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would surely have known my Father also: and from henceforth you shall

St. John xiv.

know him; and you have seen him. Philip saith to him: Lord, show us the Father, and it is enough for us. Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doeth the works. Believe you not that I am in the Father, and the Father in me? Otherwise, believe for the works themselves. Amen, Amen, I say to you, he that believeth in me, the works that I do, he shall do also, and greater than those shall he do: because I go to the Father. And whatsoever you shall ask the Father in my name, that will I do: that the Father may

be glorified in the Son. If you shall ask me anything in my name, that I will do. If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of truth, whom the world cannot receive; because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while; and the world seeth me no more. But you see me; because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

Judas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make an abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you, remaining with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go

away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, you may believe. Now I will not speak many things with you. For the prince of this world cometh; and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so I do. Arise, let us go hence.

St. John xv.

I am the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Remain in me, and I in you. As the

branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire; and he burneth. If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Remain in my love. If you keep my commandments, you will remain in my love; as I also have kept my Father's commandments, and do remain in his love.

These things I have spoken to you; that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doeth. But I have called you friends; because all things whatsoever I have heard from my Father, I have made known to you. You have not chosen me: but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your fruit should remain; that whatsoever you shall ask of the Father in my name, he may give it you. These things I command you, that you love one another. If the world hate you,

know ye that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake; because they know not Him that sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. But

that the word may be fulfilled which is written in their law: They have hated me without cause. But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: And you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour of them shall come, you may remember that I told you. But I told you not these things from the beginning, because I was

St. John xvi.

with you: and now I go to Him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he shall come, he will convince the world of sin, and of justice, and of judgment. Of sin indeed: because they have not believed in me. And of justice, because I go to the Father: and you shall see me no longer: and of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, shall come, he will teach you all truth: for he shall not speak of himself; but what

things soever he shall hear, he shall speak; and the things that are to come, he will show you. He shall glorify me; because he shall receive of mine, and will declare it to you. All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine, and will declare it to you. A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us? A little while, and you shall not see me; and again a little while, and you shall see me; and because I go to the Father. They said, therefore: What is this that he saith, a little while? we know not what he speaketh. And Jesus knew that they were desirous to ask him, and he said to them: Of this do you inquire

among yourselves, because I said, A little while, and you shall not see me; and again a little while, and you shall see me. Amen, Amen, I say to you, that you shall lament and weep; but the world shall rejoice; and you shall be sorrowful; but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. And in that day you shall not ask me anything. Amen, Amen, I say to you: If you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask,

and you shall receive; that your joy may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you that I will ask the Father for you; for the Father himself loveth you; because you have loved me, and have believed that I came forth from God. I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee: in this we believe that thou camest forth from God. Jesus answered them: Now do you believe?

Behold, the hour cometh, and is now come, that you shall be dispersed every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things have I spoken to you, that in me you have peace. In the world you shall have distress; but have confidence, I have overcome the world. These things Jesus spoke: and lifting up his eyes to heaven, he said, St. John xvii.

Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him. And this is life everlasting; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee upon the earth; I have finished the work which thou gavest

me to do, and now glorify thou me, O Father, with thyself, with the glory which I had with thee before the world was. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were; and to me thou gavest them; and they have kept thy word. Now they have known that all things which thou hast given me are from thee; because the words which thou gavest me, I have given to them; and they have received them, and have known for certain that I came forth from thee; and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them whom thou hast given me; because they are thine: and all mine are thine; and thine are mine: and I am glorified in them. And now I am no more in the world, and these are in the world, and I

come to thee. Holy Father, keep them in thy name, whom thou hast given me, that they may be one, as we also are. While I was with them I kept them in thy name. Those whom thou gavest me I have kept; and none of them hath perished, except the son of perdition, that the scripture may be fulfilled. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world; as I also am not of the world. I do not ask that thou take them away out of the world, but that thou preserve them from evil. They are not of the world: as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them

into the world. And for them I do sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for those also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them; that they may be one, as we also are one. I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me, may be with me; that they may see my glory which thou hast given me; because thou hast loved me before the foundation of the world. Just

Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me. And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me, may be in them, and I in them.

And when they had sung a hymn, they went out to Mount Olivet. And they come to a farm called Gethsemane. And he saith to his disciples: Sit you here while I pray. And he taketh Peter and James and John with him: and he began to fear, and to be heavy. And he saith to them: My soul is sorrowful even unto death: stay you here and watch. And he was withdrawn away from them a stone's cast: and kneeling down, he prayed, saying: Father, if

St. Matthew xxvi. 30.

St. Mark xiv. 32–34.

St. Luke xxii. 41–45.

thou wilt, remove this chalice from me: nevertheless, not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he saith to Peter: What! could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh weak. Again he went the second time, and prayed, saying: O my Father, if this chalice cannot pass away except I drink it, thy will be done. And he cometh again, and findeth them asleep: for their eyes were heavy. And leaving them, he

St. Matthew xxvi. 40–47.

went away again: and he prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest; behold, the hour is at hand: and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray me. As he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and lead him away cautiously. And when he was come,

St. John xviii. 2.

St. Mark xiv. 44, 45.

immediately going up to him, he saith: Hail, Rabbi: and he kissed him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas, also, who betrayed him, stood with them. As soon then as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you that I am he: if, therefore, you seek me, let these go their way, that the word might be fulfilled, which he said: Of them whom thou hast given me, I have

St. Luke xxii. 48.

St. John xviii. 4–9.

not lost any one. And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? Then Simon Peter, having a sword, drew it; and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword in the scabbard. The chalice which my Father hath given me, shall I not drink it? And when he had touched his ear, he healed him. (Jesus saith) All that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour

St. Luke xxii. 49.

St. John xviii. 10, 11.

St. Luke xxii. 51.

St. Matthew xxvi. 52–56.

Jesus said to the multitudes: You are come out, as against a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done that the Scriptures of the prophets might be fulfilled.

St. Mark xiv. 51, 52. Then the disciples all leaving him, fled away. And a certain young man followed him, having a linen cloth cast about his naked body: and they laid hold on him. But he casting off the linen cloth, fled from them naked. Then

St. John xviii. 12, 13. the band, and the tribune, and the servants of the Jews, took Jesus, and bound him: and they led him away to Annas first; for he was father-in-law to Caiphas, who was the high-priest of that year. And Annas sent him bound to Caiphas the high-priest. Now

Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. St. John xviii. 24; Ib. 14–16.

And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. St. John xviii. 19–23. The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in private I have spoken nothing. Why askest thou me? ask them who have heard what I have

spoken to them: behold, they know what things I have said. And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken ill, give testimony of the evil: but if well, why strikest thou me? Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warmed himself. Whom, when a certain servant-maid had seen sitting at the light, and had looked upon him, she said: This man was also with him. But he denied him, saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And about

St. John xviii. 18.

St. Luke xxii. 56–66.

the space of one hour after, another man affirmed, saying: Surely this man was also with him: for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crow thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the man that held him, mocked him, and struck him. And they blindfolded him, and smote him on the face. And they asked him, saying: Prophesy, who is it that struck thee? And many other things blaspheming they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council. Now the chief

priests and the whole council sought false witness against Jesus, that they might put him to death: And they found not, though many false witnesses had come in. And last of all there came in two false witnesses. And they said: This man said: I am able to destroy the temple of God, and in three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. And he said to them: If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer me, nor let me go. Then said they all: Art thou then the Son of God?

St. Matthew xxvi. 59–63.

St. Luke xxii. 67, 68; 70.

Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garment, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then they did spit in his face, and buffeted him; and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? And straightway in the morning the chief priests holding a consultation with the ancients and the Scribes, and the whole council, bound Jesus and led him away, and delivered him to

St. Matthew xxvi. 64–68.

St. Mark xv. 1.

Pilate. And they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate, therefore, went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any one to death, that the word of Jesus might be fulfilled, which he said, signifying what death he should die. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the King. But they were more earnest, saying: He stirreth up the peo-

St. John xviii. 28–32.

ple, teaching throughout all Judea, beginning from Galilee to this place. And Pilate, hearing of Galilee, asked if the man were a Galilean. And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days. And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and scribes stood by, earnestly accusing him. And Herod with his soldiers despised him, and mocked him, putting on him a white garment; and sent him back to Pilate. And Herod and Pilate were made friends

St. Luke xxiii. 2.

St. Luke xxiii. 5–12.

together that same day; for before they were enemies one to another. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with a halter. But the chief priest having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, the Field of Blood, even to this day. Then was fulfilled

St. Matthew xxvii. 3–10.

that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel, and they gave them unto the potter's field, as the Lord appointed to me. Pilate, therefore, went into the hall again, and called Jesus; and said to him: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him:

St. John xviii. 33–38.

Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth; every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: You have brought this man to me, as one that perverteth the people; and behold, I, having examined him before you, find no cause in this man touching those things wherein you accuse him; no, nor yet Herod; for I sent you to him; and behold, nothing worthy of death is done to him. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold, in how many things they

St. Luke xxiii. 14, 15.

St. Mark xv. 3–8.

accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire what he had always done to them. Pilate said: Whom will you that I release to you, Barabbas, or Jesus who is called Christ? for he knew that through envy they had delivered him up. And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream on account of him. But the chief priests and ancients persuaded the people

St. Matthew xxvii. 17–23.

that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Which will you have of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do, then, with Jesus that is called Christ? They all say, *Let him be crucified.* The governor said to them: Why, what evil hath he done? But they cried out the more, saying, *Let him be crucified.* Then, therefore, Pilate took Jesus, and scourged him. And the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him, and platting a crown of thorns, they put it upon his head, and a reed in his right hand. Pilate, therefore, went forth again, and saith to them: Be-

St. John xix. 1.

St. Matthew xxvii. 27–29.

St. John xix. 4–15.

hold, I bring him forth to you, that you may know that I find no cause in him. (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them: BEHOLD THE MAN. When the chief priests, therefore, and the officers had seen him, they cried out, saying: *Crucify him! crucify him!* Pilate saith to them, Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have

power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the pasch about the sixth hour; and he saith to the Jews: Behold your king. But they cried out: Away with him! away with him! crucify him! Pilate saith to them: Shall I crucify your king? The chief priests

answered: We have no king but Cæsar. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, having taken water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And all the people answering, said: His blood be upon us, and upon our children. And Pilate gave sentence, that their petition should be granted. And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired, but Jesus he delivered up to their will. And the soldiers led him into the court of the palace; and they called together the whole band. And they began to salute him: Hail, king of the Jews! And they struck his head with a reed; and they

St. Matthew xxvii. 24, 25.

St. Luke xxiii. 24, 25.

St. Mark xv. 16; 18–21.

did spit on him; and bowing their knees, they worshipped him. And after they had mocked him, they took off the purple from him, and put his own garments on him: and they led him out to crucify him. And they forced one Simon of Cyrene, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And there followed him a great multitude of people and of women, who bewailed and lamented him. But Jesus, turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. For, behold, the days shall come wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and

St. Luke xxiii. 27–32.

to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him, to be put to death. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. They crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father forgive them, for they know not what they do. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one

St. Matthew xxvii. 33, 34.

St. Luke xxiii. 33, 34.

St. John xix. 23, 24.

to another: Let us not cut it, but cast lots for it whose it shall be, that the Scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers, indeed, did these things. And the people stood beholding: and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the chosen of God. He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God. And the soldiers also mocked him, saying: If thou be the king of the Jews, save thyself. And one of the robbers, who were hanging, blasphemed him, saying: If thou be Christ, save thyself and us. But the other, answering, rebuked him,

St. Luke xxiii. 35.

St. Matthew xxvii. 43.

St. Luke xxiii. 36, 37; Ib. 39–43.

saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And Pilate wrote a title also, and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title, therefore, many of the Jews read, because the place where Jesus was crucified was near to the city; and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, the King of the Jews, but that he said, I am the King of the Jews. Pilate

St. John xix. 19–22.

answered: What I have written, I have written. Now there stood by the cross of Jesus, his Mother, and his Mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his Mother and the disciple standing, whom he loved, he saith to his Mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted: My God! my God! why hast thou forsaken me? And some of the standers-by, hearing, said: Behold, he calleth Elias. Stay, let us see if Elias

St. John xix. 25–27.

St. Mark xv. 33–36.

will come to take him down. Afterwards, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth. When Jesus, therefore, had taken the vinegar, he said: It is consummated. St. John xix. 28–30.

And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, HE GAVE UP THE GHOST. And, behold, the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent. And the graves were opened, and many bodies of the saints that had slept, arose. And, coming out of the tombs, after St. Luke xxiii. 45. St. Matthew xxvii. 51–54.

his resurrection, came into the holy city, and appeared to many. Now the centurion, and they that were with him, watching Jesus, having seen the earthquake, and the things that were done, were greatly afraid, saying: Indeed, this was the Son of God. And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts. And there were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome, who also, when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem. Then the Jews, (because it was the parasceve,) that the bodies might not remain upon the cross on the

St. Luke xxiii. 48.

St. Mark xv. 40.

St. John xi. 31–37.

Sabbath-day, (for that was a great Sabbath-day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they did not break his legs, but one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it, gave testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done, that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced. And when evening was now come, Joseph of Arimathea, a noble counsellor, who

St. Mark xv. 42–45.

was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as it is the custom of the Jews to bury.

St. John xix. 39–41.

And there was, in the place where he was crucified, a garden; and in the garden, a new sepulchre, wherein no man had yet been laid. And Joseph, taking the body, laid it in his own new monument, which he had hewed out in

St. Matthew xxvii. 59, 60.

a rock. And he rolled a great stone to the door of the monument, and went his way. St. Luke xxiii. 55. And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. And the next day, which followed St. Matthew xxvii. 62–66. the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive, After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest his disciples come and steal him away, and say to the people: He is risen from the dead; and so the last error shall be worse than the first. Pilate said to them: You have a guard; go guard it as you know. And they departing, made the sepulchre sure, with guards, sealing the stone.

NOTES.

Taken in part from the Pilgrimage of Monseigneur Mislin to the Holy Places, and in part original.

The Garden of Olives.

On going out of Jerusalem by the eastern gate, which the Christians now call the gate of St. Stephen, we descend into the valley of Josaphat, into which the torrent of Cedron precipitates itself, as it hastens to plunge into the Dead Sea. After crossing it, we reach the foot of a mountain on which is situated the Garden of Olives, thus named by the Evangelists. At the distance of a stone's cast, is the grotto called Gethsemane; it is natural to think it was there that Jesus Christ, wishing to be alone, withdrew to pray, and that there also the angel appeared to him. Jesus spent the day teaching in the Temple, and in the evening repaired to the

Mount of Olives, with his disciples, where he passed the night in prayer. On occasions of great solemnity especially, when such multitudes flocked to Jerusalem, it was usual to pass the night in the environs, in open air. This the mildness of the climate permitted, and is still practised in our days. This garden belongs to the Fathers of the Holy Land; they have recently surrounded it with a wall about eight feet high, to protect the trees which alone occupy this space —160 feet in length and 150 in width. There are now but eight olive-trees, two of which are twenty-five feet in circumference. It is believed that these are the same which existed in the time of Jesus Christ. The olive-tree attains to a very great age.

Caiphas.

The house of Caiphas was not far from that of his father-in-law, Annas;

it is at present without the gate of Sion, at the south of Jerusalem. It has been converted into a convent, which belongs to the Arminians. In the interior of the church, near the grand altar, there is shown the place where our Lord Jesus Christ was fastened, and where he was so horribly maltreated during the cruel night which preceded his crucifixion and his death.

The assembly over which Caiphas presided was not legal; then those who composed it had no right to interrogate Jesus Christ. They desired his condemnation to death, and they themselves acknowledged that they had no right to pronounce the sentence against him: "It is not lawful for us to put any one to death." (*St. John.*) They had then no other end, in their captious questions, than to draw some reply from Jesus Christ, of which they might take advantage

to accuse him before Pilate. This explains the silence of Jesus, which was only broken to reply to Caiphas, and render homage to the truth, declaring (in the strongest expressions) that he was truly the Christ, the Son of God, when Caiphas had apostrophized, and demanded this of him.

The Potter's Field,

Which was bought with the price of blood, and called Haceldama, was situated on the south of Jerusalem, at the junction of the three valleys, on an elevation.

Herod.

His palace was but a very short distance from that of Pilate. Herod was, in the end, dispossessed of his throne by Caligula, and exiled to Lyon, in Gaul, where he died. This is the same Herod who caused the beheading of St. John the Baptist. He was son of him who, at the

birth of Our Lord, ordered the massacre of the Innocents at Bethlehem and in the neighborhood.

At Jerusalem, Herod had no jurisdiction over Jesus Christ; he knew this well. Pilate did wrong in sending Our Lord to him. Nevertheless, he was rejoiced at it, because, regarding Jesus Christ as a magician, he hoped that he would perform some miracles for his amusement, as well as for that of his whole court, which he had assembled round him. The silence of Jesus is thus explained. Herod, mortified, suppressed his vexation, and, as a balm to his wounded self-love, he pretended generously to consider Jesus Christ as a fool. For this end, he had him clothed in a white garment, and sent back to Pilate, — who, not knowing Herod's secret thought, looked upon this garment as an emblem of the innocence of Jesus, as recognized by him.

Herod has given the same judgment as I: "For I sent you to him: and behold, nothing worthy of death is done to him." (*St. Luke.*)

Scala Sancta.

The stairway which our Lord ascended, is known under the name of Scala Sancta. It is 28 steps in height. Our Lord ascended it three times during his passion. It has been transferred to Rome, where it at present remains. Pilgrims never ascend it but on their knees.

The Scourging.

The place of the scourging is opposite to the judgment-hall; the site is marked by a small church, which Duke Maximilian, of Bavaria, had erected in 1838. Scourging, among the Jews, was a cruel punishment; it was inflicted with rods, or with a whip composed of ropes or straps, at

the ends of which were points of iron. The condemned was stripped of his clothes to the waist, and fastened to a pillar. They struck over the whole body, but chiefly on the back. Frightful punishment!

Crown of Thorns.

Is now at Paris. It is kept in the church of Notre-Dame (cathedral), where, each year during Lent, it is exposed to the veneration of the faithful. It was carried to France by St. Louis, who had bought it from the Greeks. It is enclosed in a beautiful crown of crystal, hermetically sealed. It would appear to have been made of a kind of bind-weed or rush, which is met with in our virgin forests, and which bears long thorns. There are no thorns now in the crown of Jesus Christ. Tradition says that St. Louis gave them to the churches which he favored.

ECCE HOMO.

This place still remains, and forms part of the Via Dolorosa. It is a covered and elevated gallery, which crosses the street (being above it) from the Prætorium to the other side. Pilate chose this place, because it was high, and could be seen from afar by the enraged crowd, who demanded with loud cries the death of Jesus. Pilate hoped to satisfy the fury of the maddened populace by letting them see to what a state of suffering Jesus had been reduced by the scourging: "Ecce Homo." Disappointed in this, he endeavored to throw ridicule on the absurd accusation of the Jews: He says he is the king. For this purpose, he exposed him a second time in the same place, saying: Behold your king. The clamors continuing: "Crucify him, crucify him," Pilate, assuming a tone of pleasantry, said: "Shall I crucify

your king?" The crowd having become impatient and menacing, cried out with yet more fury: "Away with him, away with him, crucify him! We have no king but Cæsar!"

Pontius Pilate

Was governor of Judea, in the name of the Romans, about eleven years. He inhabited the palace at the north-west corner of the great exterior enclosure of the Temple. The Prætorium, where justice was administered, was towards the eastern part of the building. This is the first station of the Way of the Cross. Pilate — as governor — must have been acquainted with all that was passing. He must have had his police. Dwelling so near the Temple, he could not have been ignorant of the teaching of Jesus Christ. Although a Pagan, he could not but admire him, and was far from consid-

ering him a disturber of public order. A stranger to the manners of the Jews and to their religion, yet he could not help perceiving, in the higher classes, that great depth of hypocrisy with which Jesus Christ reproached them. And when he beheld the Scribes, the Magistrates, and Chief Priests themselves leading Jesus to his tribunal, (followed by a populace which they had excited,) and accusing him of being a disturber, and, on this plea, demanding his death, he must have known that this was, on their part, an act of revenge, and that they wished to get rid of him who, by his preaching, had brought them into disrepute in public opinion. St. Mark says: "For he knew that the chief priests had delivered him up through envy."

Pilate was then predisposed in favor of Jesus Christ, and his first impulse was, not to lend himself to the

fury of his accusers. Thence, after having subjected our Lord to the accustomed juridical forms, and having legally proved his innocence, he should have ordered his immediate liberation. But Pilate had to deal with no ordinary disturbance. He saw at its head the higher classes of the city; he feared to displease them, and dreaded their complaints at Rome. This is why he referred the cause to Herod as soon as he found a pretext for doing so. Being sent back again by Herod, Pilate, after a short interrogatory, is fully convinced of the innocence of Jesus Christ, but he has not the moral courage to dismiss the charge and acquit him at once. It was his duty; instead of which, he degrades himself by an appeal to the clemency of the mob, and for this, hesitated not to put, in parallel with Jesus Christ, Barabbas, a robber, a seditious man, and a murderer! The

Gospel renders an account of this incident. It was the people (independently of the higher classes) who should have made this choice. Left to themselves, they had carried our Lord in triumph but a few days previously (Palm-Sunday). Pilate hoped they would unhesitatingly prefer the liberty of Jesus Christ to that of an assassin, whose abode in the city they must have feared. Disappointed in this, he proclaims aloud the innocence of Jesus Christ, and seeing that his accusers persist in demanding his death, he has recourse to another and most cruel expedient: he condemns Him, whose innocence he has acknowledged, to the dreadful punishment of scourging! And seeing him all disfigured by the blows, and bent under the weight of his sufferings, he brings him forth, a second time, in the hope that this spectacle would disarm the fury of the crowd. Again

thwarted in his efforts, (see the Passion of our Saviour,) and having exhausted the way of concession, on which through weakness he had entered, fearing that his refusal to condemn to death a man who called himself king — when known at Rome — would cause the loss of his office, he basely delivers the innocent Jesus to the fury of his executioners. Then washing his hands, he expected to wash away the memory of this deed from the minds of his contemporaries, and of posterity. Let us listen to the Jews, exclaiming: We have no king but Cæsar, (the Romans,) and — by a just judgment of God — we behold these masters (whose yoke they gloried in bearing) with sword in one hand, and torch in the other, set fire to their Temple, utterly destroy their city (Jerusalem) and massacre its inhabitants. Thus the blood of the Just One has fallen in a terrible

manner upon this deicide people. From this time they remain dispersed over the surface of the earth, and delivered to the contempt of the nations, whilst temples are everywhere raised to the Son of man, in whom they would not believe, and whom they crucified! The Christian now kneels upon the spot where this iniquitous sentence was rendered, surrounded by the ruins of the Prætorium. The Temple of Solomon exists no longer; in its place, a mosque has been erected, whose tutelary God is Mahomet. A short time after the condemnation of Jesus Christ, Pilate was dismissed from office, and sent in exile to Vienna, in Gaul, where he killed himself in despair.

Via Dolorosa, or the Way of the Cross.

From the palace of Pilate to the summit of Calvary, may be counted

about thirteen hundred and twenty steps. This is the Via Dolorosa, of which the following are the different stations: Jesus Christ, followed by his accusers, by his executioners, and a great multitude of people, passes under the gallery, on which he had been exposed by Pilate. He had made but a few steps when, sinking under his sufferings, and the weight of his cross, he fell for the first time. A broken column now indicates this place to the veneration of the faithful. This street—for about two hundred steps—descends until it meets that of the gate of Damascus (formerly Ephraim). On the left is the place where the Blessed Virgin stood, in order to see her Son for the last time. The Gospel makes no mention of this meeting, but all the Fathers have spoken of it. It is believed to be quite near to this, that the Jews forced Simon the Cyrenean

to aid Jesus in carrying his cross. After this, a somewhat steep street is ascended, in the middle of which is shown, on the left, the site of the house of a holy woman (known under the name of St. Veronica) who — touched with compassion on beholding our Lord covered with blood, with sweat, with dust and spittle — rushed through the soldiers to wipe his face with a linen cloth which she had in her hand, and on which our Saviour, by a shining miracle, in acknowledgment of her charity, left the impress of his sacred countenance. This linen — carefully preserved by the piety of the faithful — was carried to Rome, where it is kept in the basilica of St. Peter; it is known under the name of Volto Santo. Towards the lower part of the same street, the Christians have cut in the wall a sign which indicates

the second fall of our Lord. Further on is seen the place where Jesus met the "Daughters of Jerusalem:" then that of his third fall. At the upper part of this street is the Judgment Gate, where the city ended in the time of our Lord. Calvary properly begins here. At the present, this space is enclosed within the city, and is covered with houses; for this reason, the remainder of the Via Dolorosa cannot be followed. The most elevated part of Calvary and the adjacent places are all comprised in the enclosure of the Church of the Holy Sepulchre. There may be seen the spot on which our Lord was divested of his garments; where gall was given him to drink; where he was nailed to the cross, elevated upon it, and also his tomb. Suitable monuments point out all these holy places.

THE END.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 017 338 401 4